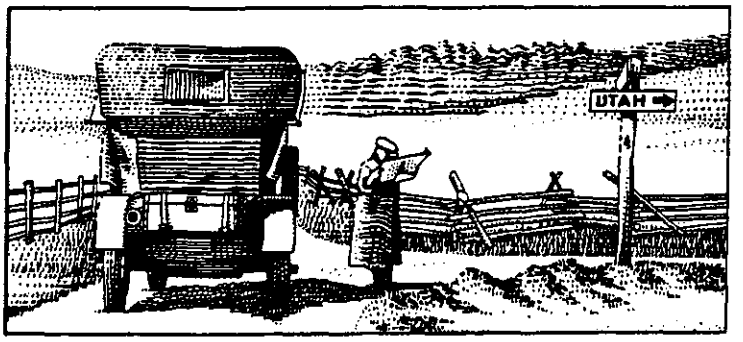

THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

Utah State Historical Society
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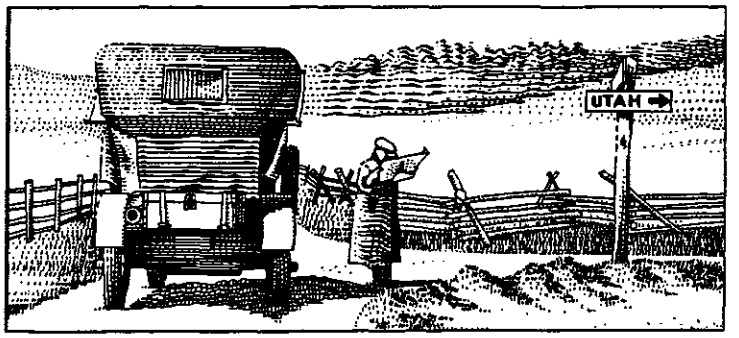
(801) 533-3500 • FAX (801) 533-3503

April 1995 Blazer Contents



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Dr. Sumner Gleason Was a Peach of a Fellow!

WHEN DR. SUMNER GLEASON WAS 83 years old and living in Pennsylvania, a reporter from the *Philadelphia Evening Bulletin* interviewed the former Kaysville, Utah, resident about his life as a western frontier physician. The story could have centered on his experiences in the saloons and mining towns of New Mexico or his horse and buggy expeditions in Davis County. The reporter could have written about Gleason's dentistry practice, his work as a typesetter, a sleight-of-hand artist, band leader, hypnotist, writer, or artist. Perhaps his organization of the Davis County school health and county health programs would have been an interesting topic for a feature story. The humanitarian deeds he performed over 44-plus years were so numerous a book could easily have been written just about them.

Gleason considered all of his accomplishments secondary in importance to one achievement: the chance discovery and propagation of a special peach tree. The Philadelphia newspaper quoted him in 1943: "It's been a long life and a good one. And best of all, there was that danged peach tree."

It is the Early Elberta peach that has given Dr. Gleason a place in history. This particular variety ripens about a week earlier than other varieties, is a good size, and has an unsurpassed flavor. The peach is almost fuzz-free and hardy enough for home orchards but equally suitable for a commercial fruit grower.

Born on May 11, 1860, in Malden, Massachusetts, Sumner Gleason left school at 14 to work as a typesetter and a stenographer before deciding to study medicine. He graduated from the Vermont Medical School. He headed west where there were few doctors and practiced in San Antonio, Texas, Carthage and White Oakes, New Mexico, Denver, Colorado, and Spanish Fork, Utah, before settling in Kaysville in 1890.

The dental health of children was a major concern. He bought a dental book and studied it until he felt comfortable fixing teeth. He wrote, "First I filled teeth. Then I started making false teeth. Finally I was straightening the worst cases of crooked teeth you can imagine, all from the book. Technically, I was under danger of arrest all the time for I had no license to practice dentistry. Yet there was no one else to care for these people and their dental problems." He recorded 4,000 extractions and 15,000 fillings in baby teeth alone. He cared for his dental patients on Sundays, his only day off.

Besides working full time as a family physician from 1916 to 1939, Gleason was the Davis County school doctor, giving immunizing serums to thousands of students. He carried a portable dental chair with him into the schools.

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An ardent horticulturist, he wrote, "I was told it was no use planting an orchard without sufficient water to irrigate the trees. It took me five days to prove irrigation was not absolutely necessary. As a substitute for water I used a method of deep cultivation and in a few years I was raising grapes, berries, apples and peaches in dry ground." After six years of experimentation, he introduced the loganberry into Davis County and developed a strain of Golden Bantam sweet corn.

For a time Gleason ran a small canning plant near his home where he processed grape juice, corn, and peaches. During World War I he started canning buffalo meat from the herd on Antelope Island. People didn't like the idea of eating canned buffalo meat so the project quickly died.

There are many local stories about the development of the Gleason Early Elberta peach, but the news story in the *Philadelphia Evening Bulletin* is Gleason's own version. He stated, "Stark Brothers, a large nursery located in Louisiana, Mo., offered a $300 prize to anyone who could produce a peach which ripened earlier and had a better taste than the old Elbertas.

"They distributed small seedlings, asking those who raised them to keep a close watch for an early type. The tree produced fruit in two or three years and the flavor was better than I have ever tasted. They came early too."

When Gleason shipped a few peaches to Stark Brothers he received a telegram back immediately asking for buds. He sent the buds, then forgot about the peach for three years.

"Then I wrote a letter asking Stark Brothers if my peaches had been a success and if so what about the $300. They sent me a check and $100 worth of trees.

"I had raised an early Elberta! The company had distributed four million seedlings trying to find this variety. It had fallen to my lot to get it....It's been a long life and a good one. And best of all, there was that danged peach tree."

Sources: *Philadelphia Evening Bulletin*, August 20, 1943; *Kaysville Weekly Reflex*, March 4, 1939, December 22, 1938, March 10, 1934, August 6, 1964; interviews with Mabel Gleason, Alice Williams Barton, Samuel Raymond, Alden Burton, and Carl Butcher.

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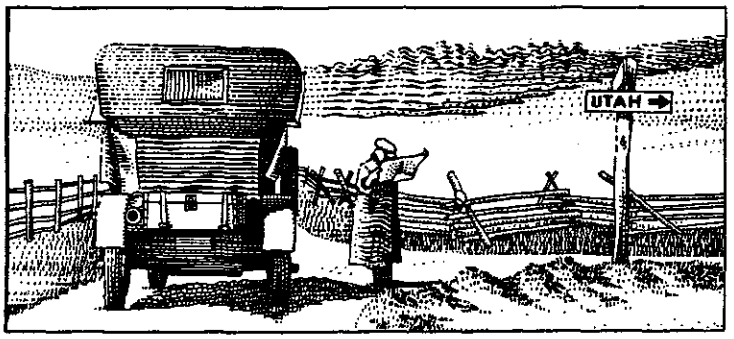

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Cliffside Apartments and Stunning Artifacts Document Anasazi Life

THE ELABORATE CLIFF DWELLINGS AND TERRACED APARTMENT HOUSES built of stone, mud, and wood that dot the Four Corners region of southeastern Utah stand as fitting monuments to Utah's earliest inhabitants. Evidence of hunter-gatherer bands occupying portions of present-day Utah date back to about 9,000 B.C., but the people who comprised this Desert Culture did not begin to settle into a sedentary agricultural lifestyle until around A.D. 400. It was during what archaeologists term the Pueblo Period (c. A.D. 500-1300) that Utah's early peoples reached their peak of development and produced a cultural flowering.

The key to this flourishing, and the resulting new way of life, was agriculture. The Anasazi (a Navajo word meaning "the ancient ones") of Utah were largely centered in the San Juan drainage basin and likely received corn and squash and the knowledge to raise them from their southern neighbors in Mexico. Domesticated plants offered a reliable food source that made an increase in population possible and also freed time for other activities such as religion, art, ritual, public works, and handicrafts. The Anasazi were also able to settle into a sedentary lifestyle; their first dwellings, or pit houses, generally contained central fireplaces and were often made of horizontal logs laid with mud mortar. The basket-making techniques of the Desert Culture evolved and began to include complicated color designs worked into the baskets. Anasazis also wove beautiful bags from vegetable fibers for storage and carrying supplies and created brightly colored sandals with exquisite craftsmanship.

Anasazi society continued to evolve and progress. During A.D. 500-700 they began to build circular pit houses of stone slabs with wooden roofs and grouped them in larger organized communities. The ancient ones also possessed beans, a prime source of protein, and new varieties of corn. Other innovations included the bow and arrow, clay pottery, turquoise jewelry, and crude clay figurines. By around A.D. 1050 the potter's art was highly developed with a variety of decorative styles, black paint on a white base being the most common. Cotton was introduced from the south, and blankets woven on looms from this fiber replaced the earlier fur robes. Above-ground houses made of stone with mud mortar became popular, and the old pit houses evolved into *kivas* or sacred rooms where Anasazi men performed a variety of religious ceremonies.

The cultural climax of the Anasazi came during A.D. 1050-1300. These early Utah inhabitants skillfully built cliff dwellings and apartment houses, some of which reached five stories in height and contained hundreds of rooms. A Pueblo house of this period might include such niceties as corrugated cooking and storage pots, decorated ladles, mugs, and bowls, necklaces, pendants, flint knives, feather robes, and belts or girdles. In addition, their irrigation efforts

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included dikes, dams, and terraces and ingenious methods of saving water. Even these techniques, however, proved ineffective against the terrible drought conditions that began in 1276 and persisted for several years. Thousands of Pueblo people likely died, and the rest abandoned their settlements and migrated south. Hostile nomadic incursions could have also contributed to this migration, but, whatever the reason, by 1300 the complex and highly developed culture of the Anasazi had disappeared from Utah. Fortunately, they left behind stunning evidence of their hard work and industry as testaments to their once proud society.

See Jesse D. Jennings, "Early Man in Utah," *Utah Historical Quarterly* 28 (1960): 3-27; Frank Waters, *Book of the Hopi* (New York: Viking Press, 1963); Richard D. Poll, et al., *Utah's History* (Provo: Brigham Young University Press, 1978), pp. 24-25.

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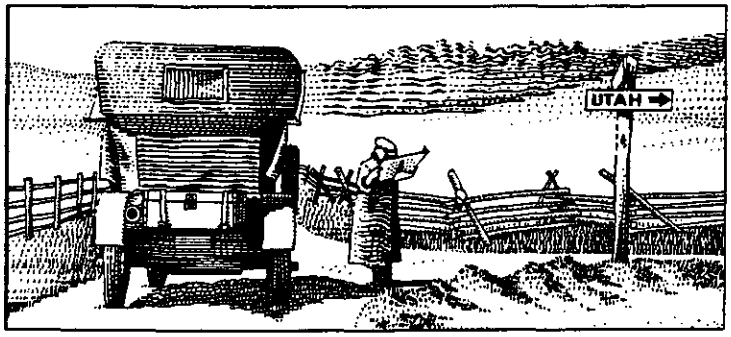

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No Taxation without Services Layton Residents Told Kaysville

It took three decades for Layton, Utah, to be separated from the neighboring town of Kaysville. The period prior to separation, 1868 to 1900, marked a time of political tension and rivalry between the two communities. It mirrored on a very small scale aspects of the American colonists' objections to Parliament's Stamp Act and the tax on tea. In Davis County the outraged citizens of Layton fought against a tax on dogs and Kaysville's attempt to make them help pay for a new city hall.

Kaysville was one of the few towns founded by Mormons that was not organized prior to its construction. Settlers had scattered their homes and buildings randomly over a large area. When the town was established in 1868 its boundaries encompassed numerous communities and isolated homes far from the center of town. The largest of these distant communities was Layton. From the beginning Layton residents refused to consider themselves part of the city of Kaysville.

Tension between the two towns began in July 1869 over the new city tax and license ordinance. Layton residents argued that they should not be required to pay taxes to Kaysville since they were not receiving any government services such as police protection or road repair. When Kaysville city officials demanded an annual fee of one dollar to register a dog, Layton farmers strongly objected. Sheep owners were especially angry, protesting that they needed dogs to protect their herds from coyotes.

The final straw, as far as many Layton residents were concerned, came at a Kaysville Town Council meeting early in 1889 when Mayor Hyrum Stewart announced plans to build a city hall at an estimated cost of $5,000. When Ephraim P. Ellison, Layton stockman and superintendent of the Farmers Union, heard of the plans, he was outraged. The event forced him into action as the leader of Layton's struggle against taxation. A number of citizens raised objections to the building and demanded that the project be stopped to prevent municipal indebtedness. The mayor replied that negotiations for the loan were already underway and could not be halted. Four days later 72 citizens, mostly from Layton, signed a petition protesting the city hall debt. Despite opposition, plans for the building proceeded. By the spring of 1890 the Kaysville City Hall was open for public use.

In protest over the construction of the city hall Ephraim Ellison had refused to pay his taxes in 1889. Kaysville tax collector and assessor James H. Linford, Jr., could not tolerate that. He marched to Ellison's home, confiscated his new wagon, and sold it to cover Ellison's unpaid taxes. Furious, Ellison sued Linford, arguing that taxation was illegal since his property was far beyond the platted area of Kaysville.

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When Judge Charles S. Zane of the Third District Court ruled that Ellison should not be taxed because he did not receive benefits from government services, Kaysville appealed the case to the Utah Territorial Supreme Court. At a mass meeting in Kaysville in November 1890 citizens demanded that Mayor Stewart forget about suing and reduce taxation outside the city. Despite the pressure, the case was continued. On February 4, 1891, the Supreme Court justices ruled that taxation was illegal outside the city center. Still determined, Kaysville appealed to the U.S. Supreme Court to settle the issue. The case was dismissed, however, because the amount of money involved was so small.

Since Kaysville could no longer tax Layton residents, it more or less gave up on taxing anyone. In 1896 the New York company holding the construction bond on the city hall sued Kaysville for the unpaid interest. Kaysville again sought a ruling on its taxing powers. On February 8, 1896, the Utah State Supreme Court granted Kaysville the legal authority to collect taxes within its boundaries—including the Layton area. For the next three years Layton residents resisted. Meetings were held at the Farmers Union Hall, petitions were signed, and activists like E. P. Ellison and Rufus Adams, a banker and merchant, refused to buy Kaysville city licenses to run their businesses in Layton.

The tension reached such a point that residents and town officials alike appealed to religious authorities to settle the issue. On January 13, 1899, Mormon Apostles Francis M. Lyman, Marriner W. Merrill, and Anthon H. Lund held a mass meeting in the Kaysville LDS chapel. After both sides explained the long conflict from their own perspectives, Lyman suggested, as part of a long-term solution, that the size of Kaysville might be "curtailed." Having heard all arguments, the apostles wisely concluded that their task was over; they announced they had no legal jurisdiction and suggested that all parties work together and seek a ruling from the district court.

At the heart of the debate at this point was how to pay for the city hall. Negotiations continued, but then the Supreme Court ruled in a case involving Grantsville in Tooele County that cities could tax property within city limits regardless of whether particular areas of the city benefited from whatever use was made of the taxes—a clear reversal of Justice Zane's earlier ruling. Debate over the city hall debt continued. Finally, in a complicated agreement, Layton residents paid taxes to help retire the city hall debt. Within a year Kaysville was supposed to refund those payments. On March 1, 1902, Layton achieved its aim of freeing itself from the jurisdiction of Kaysville and its tax collectors. The two communities were no longer one.

Ironically, the most visible source of the dispute—the Kaysville City Hall—did not last long after the final resolution of the conflict. In the winter of 1906-7 the building's tower was destroyed by a wind storm. The remains of the building were sold, and Kaysville bought a church academy building to remodel for city offices.

See Janice P. Dawson, "The Separation of Layton from Kaysville," in Dan and Eve Carlsruh, eds., *Layton, Utah: Historic Viewpoints* (Layton: Kaysville-Layton Historical Society, 1985).

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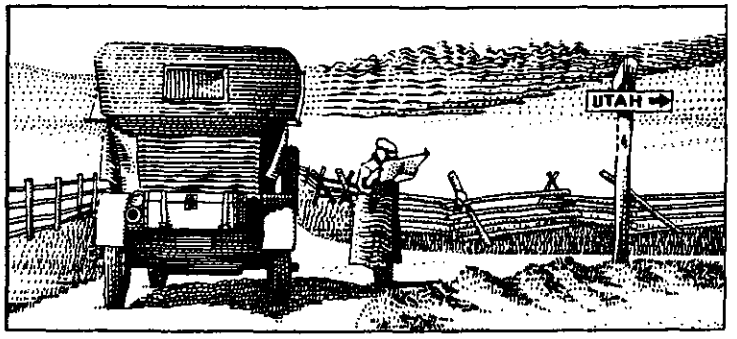

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Slavery in Utah Involved Blacks, Whites, Indians, and Mexicans

ALTHOUGH THE PRACTICE WAS NEVER WIDESPREAD, some Utah pioneers held African-American slaves until 1862 when Congress abolished slavery in the territories. Three slaves, Green Flake, Hark Lay, and Oscar Crosby, came west with the first pioneer company in 1847, and their names appear on a plaque on the Brigham Young Monument in downtown Salt Lake City. The Census of 1850 reported 26 Negro slaves in Utah and the 1860 Census 29; some have questioned those figures.

Slavery was legal in Utah as a result of the Compromise of 1850, which brought California into the Union as a free state while allowing Utah and New Mexico territories the option of deciding the issue by "popular sovereignty." Some Mormon pioneers from the South had brought African-American slaves with them when they migrated west. Some freed their slaves in Utah; others who went on to California had to emancipate them there.

The Mormon church had no official doctrine for or against slaveholding, and leaders were ambivalent. In 1836 Joseph Smith wrote that masters should treat slaves humanely and that slaves owed their owners obedience. During his presidential campaign in 1844, however, he came out for abolition. Brigham Young tacitly supported slaveholding, declaring that although Utah was not suited for slavery the practice was ordained by God. In 1851 Apostle Orson Hyde said the church would not interfere in relations between master and slave.

The Legislature formally sanctioned slaveholding in 1852 but cautioned against inhumane treatment and stipulated that slaves could be declared free if their masters abused them. Records document the sale of a number of slaves in Utah.

African Americans were not the only slaves bought and sold in the territory. The arrival of the pioneers in 1847 disrupted a thriving trade in Native American slaves. Utah-based Indians, particularly Chief Walkara's band of Utes, served as procurers and middlemen in a slave-trading network that extended from Santa Fe, New Mexico, to Los Angeles, California, and involved Spanish, Mexican, American, and Native American traders.

The Spanish settlers of the Caribbean and Central and South American relied heavily on native slave labor in their mines, fields, and households. In their settlements along the upper Rio Grande in New Mexico and their explorations northward, the Spanish made contact with many native peoples, including the Shoshonean speakers of Utah. The Spanish brought horses that the Utes, like the Sioux on the northern Plains, quickly adopted and used to establish dominance over surrounding tribes. The Spanish and, later, the Mexicans, wanted Native American slaves as domestic servants and field and ranch hands, and the Utes helped to obtain them.

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The Mexicans and Utes generally preyed on the weaker Paiute peoples, seizing women and children in raids or trading horses to the Paiutes for captives. The Navajos also participated, sometimes raiding the Utes for slaves. The Indian slave trade was banned in New Mexico in 1812 and in California in 1824 because officials feared the practice would provoke intertribal warfare, but lax enforcement and high profits kept it going throughout the first half of the century. At its peak in the 1830s and 40s, Mexican trading parties regularly traveled the Old Spanish Trail, trading guns, horses, and trinkets for Native American slaves and selling the captives at trail's end. Women and girls, prized as domestic servants, brought the highest prices—sometimes as much as $200.

In November 1851 eight Mexicans led by Pedro Leon were arrested for attempting to sell Indian slaves at Nephi. When Gov. Brigham Young arrived to confront the men they displayed an official trading license signed by New Mexico Gov. James Calhoun. Young denied the validity of the license and refused to grant them another. The men were tried before a justice of the peace at Manti and then brought before Judge Zerubbabel Snow of the First District Court in Salt Lake City. The traders claimed that Indians had stolen and eaten some of their horses and that when restitution was demanded the Paiutes gave them four girls and five boys in payment. The court fined the traders $50 each and let them leave for New Mexico.

Ironically, in an attempt to halt the Indian slave trade, Governor Young asked the Legislature in 1852 to pass an act that allowed the *white* possessor of an Indian prisoner to go before the local selectman or county probate judge and if judged a "suitable person, and properly qualified to raise or retain and educate said Indian prisoner, child, or woman," he could consider the Indian bound to an indenture not to exceed 20 years. Children had to be sent to school for set periods.

The act had the unintended effect of encouraging the slave trade. Ute traders brought children to Mormon settlements and reportedly threatened to kill them if they were not purchased. In 1853 Young warned all slave traders out of Utah and mobilized the territorial militia to enforce the ban. The Utes, angry over the disruption of the trade as well as white encroachment on their territory, reacted violently. An incident at the James Ivie cabin on July 17, 1853, triggered the so-called Walker War that disrupted the central Utah settlements. With the end of the war in 1854 and Chief Walkara's death shortly thereafter, the trade in Native American slaves was largely subdued.

Sources: Ronald G. Coleman, "Blacks in Utah History: An Unknown Legacy," in *The Peoples of Utah*, ed. Helen Z. Papanikolas (Salt Lake City: Utah State Historical Society, 1976); Dennis L. Lythgoe, "Negro Slavery in Utah," *Utah Historical Quarterly* 39 (1971); Lynn R. Bailey, *Indian Slave Trade in the Southwest* (Los Angeles: Westernlore Press, 1966); Carling and A. Arline Malouf, "The Effects of Spanish Slavery on the Indians of the Intermountain West," *Southwestern Journal of Anthropology* 1 (Autumn 1945); Daniel W. Jones, *Forty Years among the Indians* (Salt Lake City, 1890); Kate B. Carter, comp., *Indian Slavery of the West* (Salt Lake City, 1938).

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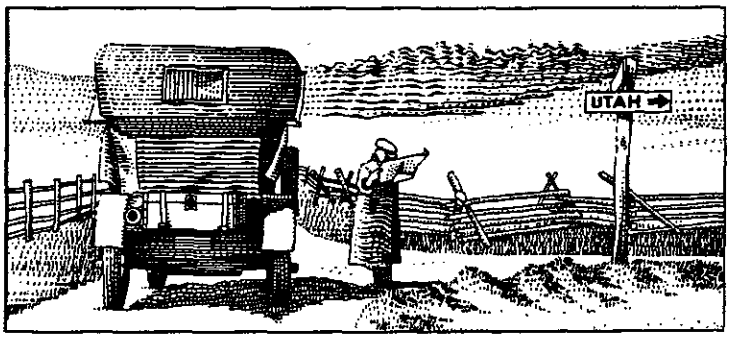

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Kanab Residents Chose Women to Run Their Town in 1912

IN JANUARY 1912 THE SOUTHERN UTAH TOWN OF KANAB made history when its newly elected mayor and city council took over governance of the small farming community. It was reportedly the first time in the history of the United States that an entire town board, including the mayor, was comprised of women. The board was headed by Mayor Mary W. Howard and also consisted of four councilwomen: Vinnie Jepson (later replaced by Ada Seegmiller), Tamar Hamblin, Blanche Hamblin, and Luella McAllister. Each of the five women was married and had a family ranging from two to seven children. In addition, three of the five women gave birth during their term in office. Besides assuming responsibility for Kanab's management, each woman did her own housework, made her own carpets, rugs, and quilts, and attended to her religious duties.

The female board spent an active two years in office, leading some supporters to claim that they had done more for Kanab than all the previous boards combined. Their first official act was to protect local merchants by increasing the license fee for peddlers and traveling salespeople. Other ordinances included the regulation of stray animals, a dog tax, a law requiring residents to use "fly-traps," and the prohibition of "flippers and slings" within town limits to protect birds from thoughtless youth. The women also outlawed foot races, horse races, ball games, and all "noisy sports" on the Sabbath. And, in keeping with the national trend towards temperance, the female board made Kanab a "dry" community with a strict antiliquor ordinance.

These active women also arranged for the town cemetery to be surveyed and plotted, purchased lumber and had bridges built over town ditches, joined with Kanab's Irrigation Company and built a large dike to protect the town from flooding, and, finally, appointed September 12, 1912, as "Stink Weed Day" and awarded prizes of $10, $5, and $2.50 for the best clean-up jobs in town.

Toward the end of the board's term Mayor Howard noted that prior to the women's election nine-tenths of the townsfolk did not know who the members of the town board were. In contrast, she asserted, even the children know all the names of the female board, and they are discussed "in every home for good or ill."

As the influential women's two-year tenure drew to a close, many of their supporters urged them to run again. In response, Howard declared: "We are not at all selfish, and are perfectly willing to share the honors with others. We are in hopes they will elect ladies to fill the vacancies." This hope was dashed when the Kanab town board returned to male domination in 1914, bringing an end to the history-making female rule.

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See Adonis Findlay Robinson, *History of Kane County* (Salt Lake City, 1970); Mary W. Howard, "An Example of Women in Politics," *Improvement Era*, July 1914.

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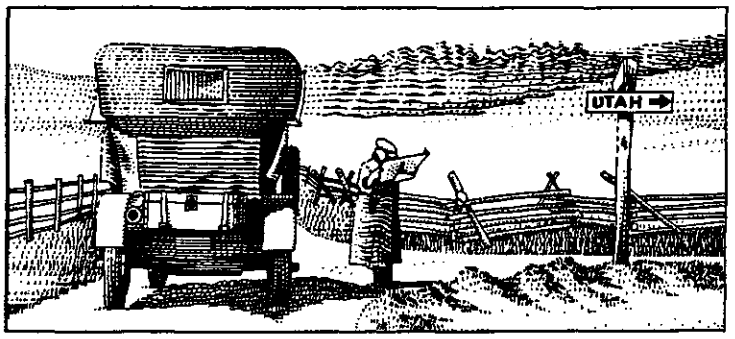

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The War with Mexico Had a Major Effect on Utah History

WHEN AMERICANS ELECTED JAMES KNOX POLK as their eleventh president in 1844 they ushered in an era of expansionism and war that would soon reshape the nation. The new administration sailed along on a slogan coined by an editor in the summer of 1845. Historian Bernard DeVoto called it "one of the most dynamic phrases ever minted, Manifest Destiny." Before Polk's term of office ended U.S. territory encompassed the former Republic of Texas; the "Oregon" country wrested from the British ("54°40' or fight"), including present Oregon, Washington, Idaho, and parts of Wyoming and Montana; and a huge tract of former Mexican lands that included present California, Nevada, Utah, Arizona, New Mexico, and parts of Colorado and Wyoming.

Each acquisition was part of a complex web of international relations and political maneuvering. For Utahns the most important of these was the Mexican War—a conflict that a century and a half later remains outside the historical awareness of many Americans. As Gilberto Espinosa wrote in 1965, "The War with Mexico is a matter of history...but it should not continue to be 'The War That Nobody Knows'; every American should know at least *something* about it."

Obscure as it may be for some, the Mexican War nevertheless produced military heroes —including Zachary Taylor, Polk's successor as president; a colorful, somewhat ragtag group of patriotic mercenaries—the Mormon Battalion, and a huge annexation of land by the United States.

A number of prominent Americans opposed Polk's hawkish expansionism: Henry Clay, former president Martin Van Buren, Daniel Webster, and John C. Calhoun. But for Polk the prize to be obtained, especially from a confrontation with Mexico, was simply too tempting. He wanted California at all costs; and, of course, it would not do to have a foreign country in possession of the land between the eventual Golden State and the rest of the United States. Mexico must give it all up.

In 1845 Polk sent Taylor (Old Rough and Ready), a veteran of the War of 1812, the Black Hawk War, and the second Seminole War, with an army to the Rio Grande. After Taylor's troops were attacked by Mexicans, Polk asked for and received a declaration of war on May 13, 1846.

A month and a half later Capt. James Allen appeared in the Mormon immigrant camp at Council Bluffs, Iowa, to recruit a battalion of men for the war. Mormon leaders hoped that sending a large body of their followers west at government expense would help the destitute Saints in their exodus. Indeed it did. The Mormon Battalion's major contribution to their country came

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not from any military exploits but in forging a wagon route across the Southwest on one of the longest infantry marches undertaken by U.S. troops.

While the Mormon Battalion marched and their co-religionists continued toward the Great Basin, Zachary Taylor, Winfield Scott, and other military leaders pursued victory on the battlefield. At the Battle of Buena Vista, February 22-23, 1847, Taylor's troops, outnumbered 4 to 1, defeated Santa Ana, making Taylor a national hero and a shoo-in for the U.S. presidency in 1848. By September 14, 1847, Mexico City had fallen to the Americans.

Peace negotiations between the two countries culminated with the Treaty of Guadalupe Hidalgo on February 2, 1848. It established the boundary between the two republics beginning at the mouth of the Rio Grande in the Gulf of Mexico westward, with several jogs, to the Pacific Ocean.

Thus, when the pioneer company of Mormons arrived in the Salt Lake Valley in July 1847 they entered territory claimed by Mexico, explored in the 18th century by Spanish and Mexican parties (including the Dominguez-Escalante Expedition), and linked with Spanish-speaking settlements via the Old Spanish Trail that cut through southern Utah. With no permanent Mexican or Spanish-speaking settlements in the area, however, it was easy for the Mormons to ignore Mexican claims to the land. The Saints were initially pleased to be beyond the authority of the U.S. government. But less than a year after the pioneers' arrival in Utah, the Treaty of Guadalupe Hidalgo bound them securely to the U.S., first as a territory in 1850 and finally as the 45th state in 1896.

Historic forces continue to shape both the state and the nation. In the 20th century the immigration to Utah of thousands of Spanish-surnamed individuals and families has helped to diversify the state's population, enrich its cultural heritage, and renew its historic association with Mexico and the Southwest.

See Bernard DeVoto, *The Year of Decision, 1846* (Boston, 1942); Nathan Covington Brooks, *A Complete History of the Mexican War, 1846-1848* (Chicago, 1965); Charles S. Peterson et al., *Mormon Battalion Trail Guide* (Salt Lake City: Utah State Historical Society, 1972).

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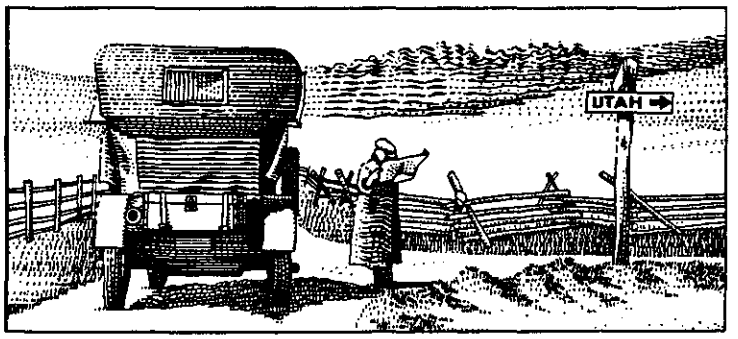

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Senator Reed Smoot and the Smoot-Hawley Tariff, 1930

DURING THE 1930S THE ECONOMIES OF ALL OF THE INDUSTRIALIZED nations suffered dramatic declines in production, trade, and employment levels. Already weakened by the human and economic toll of World War I, war debt repayment, and trade imbalances with the United States, foreign nations were confronted in 1930 with the highest tariff barriers in U.S. history. The chief architect of the American protectionist legislation was Utah's Senator Reed Smoot.

Tariffs, or duties on imported goods, have long been a divisive and controversial issue in American politics. Supporters of high tariffs—generally Federalists, then Whigs, and later Republicans—argued that they protected American business and industry from foreign competition. Opponents, usually Democrats and those who favored cheap imports, called for lower tariffs. Alexander Hamilton had recommended tariffs high enough to protect infant American industries in 1791, an idea rejected at the time by a Congress more interested in an agricultural than a manufacturing economy. Tariffs were a central part of Henry Clay's early 19th-century "American System" and were expected to simultaneously encourage domestic manufacture and provide revenue for internal improvements. The Tariff of 1832 nearly led to bloodshed between the federal government and the state of South Carolina. At a time when slavery and sectionalism dominated politics, the tariff was one of the few other national issues.

When Smoot entered Congress in 1903 the nation was operating under the Dingley Tariff of 1897, at the time the highest in the nation's history. Smoot, appointed to the Senate Finance Committee in 1908, quickly became an expert on tariff issues, mastering the complex and arcane tariff schedules on a variety of goods and becoming a firm and unyielding advocate of high duties. The Utahn was particularly concerned throughout his political career with the tariffs on sugar and wool, two major Utah products that competed with imports. While Republicans held power they were able to keep the tariff relatively high. When Democrats took the presidency and both houses of Congress in 1912, tariffs were sharply reduced.

The return of Republicans to national power in 1920 led to a resumption of protectionist legislation. By now a power in the Senate, Smoot was a close economic adviser to Presidents Harding, Coolidge, and Hoover. In 1923 the Fordney-McCumber Tariff raised rates again, including those on Cuban sugar, a direct competitor with Utah's beet sugar industry. With Smoot's ascension to the chairmanship of the Finance Committee even higher rates were assured. In 1930 President Hoover signed the Smoot-Hawley Tariff which boosted average duties on imports to 53 percent, the highest in American history. While Smoot saw this legislation as the culmination of his protectionist career, most economists then and since have assailed the tariff's disastrous effect

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on world trade at a time when the domestic economy of the U.S. was already suffering. The higher rates, about one-third greater than previous duties, made it more difficult for foreign nations to purchase American goods and pay off their war debts. In retaliation, some twenty-five nations raised their duties, making American goods more expensive. By the time the Democrats took power in 1932 and lowered the tariffs under the Reciprocal Trade Agreements Act in 1934 the world economy was in a tailspin.

Smoot never fully acknowledged the unintended consequences of his legislation. In fact, he argued in the depths of the depression that the rate might not be high enough. The 1930 tariff was "the Great Protectionist's" proudest achievement.

Sources: James B. Allen, "The Great Protectionist: Sen. Reed Smoot of Utah," *Utah Historical Quarterly* 45 (1977); Mary Beth Norton et al., *A People and a Nation* (Boston, 1990).

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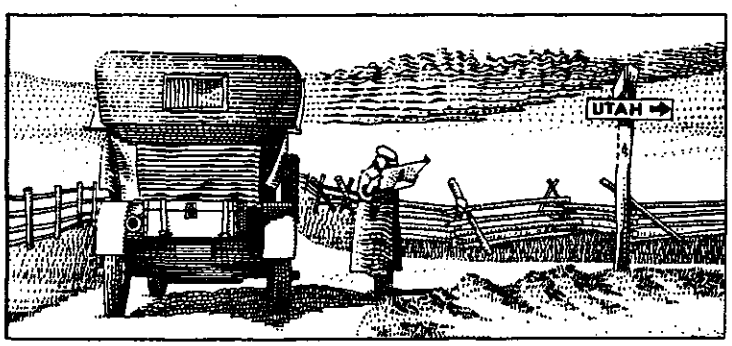

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The "Undriving" of the Golden Spike at Promontory in 1942

ON SEPTEMBER 8, 1942, MORE THAN 200 PEOPLE STOOD AT Promontory, Utah, to observe a ceremony almost identical to the famous driving of the Golden Spike in May 1869. Two locomotives stood face to face. Music, speeches, and even a "golden" spike made the ceremony seem like the one performed nearly eighty years earlier. But there was an important difference between the two events. The golden spike of 1869 was driven into the track to celebrate the creation of the transcontinental railroad, a signal event in the history of the West. The similar spike symbolically removed from the track in 1942 commemorated the historic end of the Promontory line.

In 1942 the Golden Spike line that ran from Corinne to Lucin became subject to the national war effort. The war industry desperately needed steel and other metal to continue to create weapons and machinery. Nationwide scrap metal and tin can drives throughout the year contributed much to the effort, but the war industry needed still more resources. When the Southern Pacific Railroad petitioned to discontinue the Golden Spike line, the U.S. military jumped at the opportunity. In the summer of 1942 the Hyman-Michael Company of Chicago contracted with the U.S. Navy to begin the massive project of derailing the 123-mile strip of track and sending the parts to the Clearfield Naval Supply Depot and elsewhere.

The project proved more difficult than it had initially seemed. Workers pulled an average of two miles of track per day. The process involved the use of a special rail removing machine developed by the contracting company. A train pulled the machine along the track as it removed the bolts of the rails from the joints. Workers followed behind, picking up the dislocated rails and loading them into cars that were taken to the end of the line at Lucin. From there the rails were transported to facilities such as Clearfield.

As the crew worked through the summer each day seemed to hold an unexpected adventure. On one occasion a brush fire burned alongside the tracks for several miles, and workers could not continue until it burned out. Some crew members were bitten by rattlesnakes. Many felt exhausted from the hard work and summer heat by the time they arrived at Promontory in early September.

Meanwhile, officials were carefully planning the "undriving" ceremony that would culminate the rail removal project. A spike, dipped in brass to give it the appearance of gold, was prepared by the Southern Pacific Railroad. Two locomotives were positioned to face each other as in the original Golden Spike ceremony. On September 8, Gov. Herbert B. Maw led a line of automobiles filled with officials from Salt Lake City along the route of the Golden Spike line. The party stopped in Ogden for a short preceremony broadcast over KLO radio. The group was joined by Hyman-Michael Company officials for lunch.

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Frank Francis, a columnist with the *Ogden Standard-Examiner*, served as master of ceremonies. After a prayer by LDS Apostle George Albert Smith and several speeches, four men stepped forward to raise the symbolic "golden" spike from the rail. Governor Maw, E. C. Schmidt of the Union Pacific, L. P. Hopkins of the Southern Pacific, and Everett Michael of the Hyman-Michael Company, each lifted the spike one inch. The ceremony was over in a half an hour.

To each observer the "undriving" ceremony had its own meaning. A reporter from the *Salt Lake Tribune* explained on September 9, 1942, that the derailing of the Golden Spike line was necessary to "maintain the commerce of Europe and Asia by salvaging steel for the war." Others claimed that the historic Golden Spike had been disrespectfully destroyed by the "vandal of practicality" represented in the war effort. Mary Ipsen, the only person among the crowd who had attended the first ceremony as a waitress on a mess car for the Promontory Mountain crew in May 1869, must have drawn her own conclusions about the significance of the event. She had witnessed the beginning and the end of the historic era of the railroad in the United States.

See David Mann, "The Undriving of the Golden Spike," *Utah Historical Quarterly* 37 (1969); *Salt Lake Tribune*, September 8, 9, 14, 1942; *Ogden Standard-Examiner*, September 6, 1942; *Box Elder Journal*, September 14, 1942.

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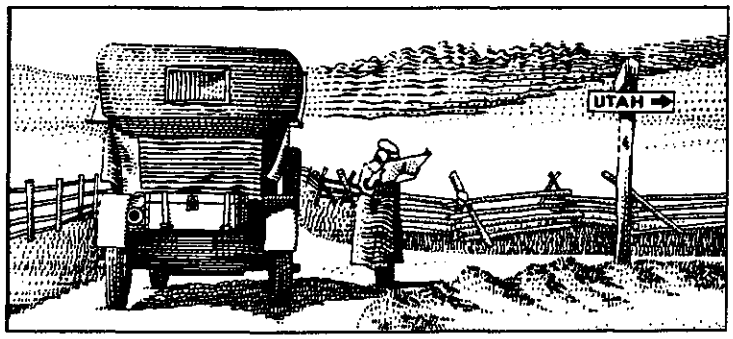

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World War I Heroine Maud Fitch Lived in Eureka, Utah

MAUD FITCH WON RECOGNITION FOR HER VALOR NEAR THE FRONT LINES in France during World War I. A native of Eureka, she was one of many Utah women whose efforts helped the Allies succeed in defeating Kaiser Wilhelm's war machine. Born in November 1882, Maud was one of five children in the family of Exilda Marcotte and Walter Fitch, Sr., a wealthy mine owner in Juab County's famous Tintic Mining District.

Eager to serve her country when the United States entered the European conflict in April 1917, Maud became active in the Red Cross. For her and many other women in the United States and Great Britain that was not enough. They wanted to be in Europe where the action was and where the young men of their generation were dying. Most of the Utah women who served with the military during World War I were registered nurses. Maud was not qualified for that specialized work. When she heard that women were driving ambulances in France, however, she immediately determined to do the same no matter what it took. At first she signed on with the Woman's Motor Unit of Le Bien-etre du Blesse ("well-being of the wounded"). The organization required her to furnish her own ambulance truck and pay in advance for a six-month supply of gas and oil. Fortunately, Walter Fitch was willing to support his daughter financially in her desire to serve. Directed by New York writer and socialite Grace Gallatin Seton, the venture seemed poorly organized to Maud when she arrived in Manhattan in mid-February 1918.

Maud sailed for France and by March 21 was living in a Paris hotel. For almost two months she waited for the Paris office of Le Bien-etre du Blesse to assign her work as an ambulance driver. To fill her time she volunteered in canteens and helped refugees. Her patience with the Seton group's lack of organization finally wore thin, however, and she tried to find a temporary position driving an ambulance for the Red Cross so that, as she wrote her parents, she could "get into action AT ONCE." The war seemed like a great epic to her, and any part in it was better than sitting on the sidelines, a view many soldiers shared. Maud's own words express her sense of being part of a great human drama: "And to think at last I shall get into the very vortex of the greatest conflict in the history of the world....If only I shall have the right stuff in me to benefit by it—to go into it and come out with one's soul and heart all fire tried!"

The Red Cross assignment did not materialize, but on May 15 Maud had exciting news to share with her family: A private British women's ambulance outfit, the Hackett Lowther Unit, needed a driver. Maud was in the right place at the right time and was taken on. "Toupie" Lowther, a well-known tennis player of the time, was a member of the Earl of Lonsdale's family;

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she worked in the field with the unit. The women drivers paid $30.00 a month for their upkeep. The unit was under the control of the French Third Army and supervised by a French lieutenant.

Fitch and her companions drove their ambulances north of Paris in a long convoy of troops headed toward the heart of the German army's spring offensive. Their first quarters were near Compiegne, an area being shelled by the Germans. Maud vividly described her night rescue of five wounded soldiers on May 30. In a scene of utter confusion, with troops, cavalry, and trucks filling the road, she bribed those directing the traffic with cigarettes to let her ambulance through. Shells had destroyed directional signa in the town square, but she eventually located the hospital. She was back home by 2:30 A.M. and fell instantly to sleep in the back of an ambulance. By 6 A.M. she and her companions were awake. They "breakfasted on nothing and washed some layers of dust off, then strolled about the hills with the guns at the front hammering in our ears."

Tan days later, on June 9, she accomplished a daring rescue of wounded under heavy fire. She played down the experience in her letters home, but for her bravery she received the French Croix de Guerre. Later, a gold star was added to her medal.

Wounded men were typically taken on stretchers to first aid stations near the front lines. Maud and the other Hackett Lowther drivers picked them up there and took them to the nearest hospital. Maud thrived on this dangerous "frontwork." Another typical assignment was "back evacuation" from a hospital near the front lines to one farther back—work, Maud wrote, "one prefers not to do unless one's nerves have begun to get taut from frontwork." Sometimes the hospitals were so crowded, especially near the fighting, that they would not accept any more patients. Maud worried about the pain her wounded suffered when she had to drive them 40 to 50 kilometers over poor roads to a hospital behind the lines.

Despite many 24-hour shifts and considerable off-duty time spent repairing their vehicles, the women were able to indulge in practical jokes, pillow fights, and swimming in one of the many streams in northwest France to ease the tension. They also enjoyed associating with the French officers and men, shering food, dancing, and enjoying casual conversation between battles. On one occasion a French artillery crew allowed Maud to fire its 75mm field gun toward a German position. She also drove a French colonel, surprised and delighted by his female chauffeur, to his new assignment on the front lines.

Following the war Maud returned to Eureka, married, and had one son. Years after her death in Los Angeles at age 91 oldtimers in Eureka still recalled her heroism during World War I and her devil-may-care attitude behind the wheel in her later years.

For Maud Fitch, driving an ambulance in the war zone was the experience of a lifetime. Her many detailed letters home constitute a remarkable firsthand account of World War I.

See Miriam B. Murphy, "'If Only I Shall Have the Right Stuff': Utah Women in World War I," *Utah Historical Quarterly* 58 (1990).

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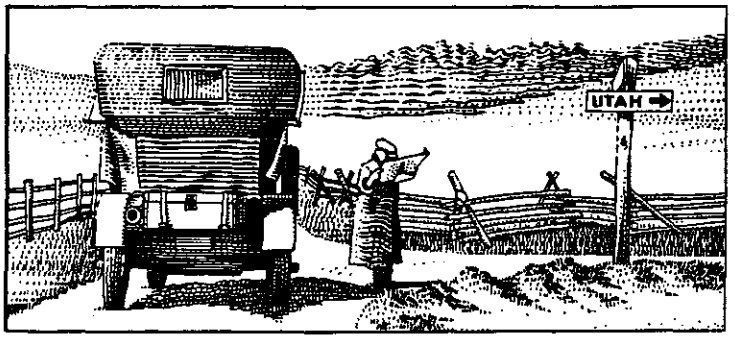

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Radio in Utah Began in May 1922 on Station KZN

"HELLO, HELLO, HELLO! THIS IS KZN. KZN, the Deseret News, Salt Lake City calling. KZN calling! Greetings!" These were the first words spoken over Utah's pioneer radio station on May 6, 1922. Though clumsy in his greeting, Nate Fullmer was no doubt too excited to notice what he said. The year-long effort of creating a radio transmitter was finally over. Fullmer and the others involved could now sit back and enjoy the show.

In 1921 Elias S. Woodruff, general manager of the *Deseret News*, and Nate Fullmer, business manager, met to discuss the possibility of starting a radio station in Utah. At the time, radio was an exciting new communications medium in the United States. Though major cities such as New York and Chicago already had stations, few people owned radios or knew much about them. Both Woodruff and Fullmer recognized that investing in a radio station was risky business. After all, radio could turn out to be only a passing fad. Nevertheless, they both agreed to take the chance.

Unfortunately, the *Deseret News* lacked funds to start a station in the conventional manner. Since the American Telephone and Telegraph Company had a monopoly on radio transmitters, the cost of the machinery was enormously high—reaching $25,000. Among others, Heber J. Grant, president of the Mormon church and of the *Deseret News*, disapproved of the purchase. The only solution was to build the transmitter from scratch. After they chose the station site on the roof of the Deseret News Building and selected an engineer, H. Carter Wilson, the project was underway.

The work of building the transmitter and station began in the summer of 1921. Though the men worked long hours, progress was slow and tedious. Wilson was unfamiliar with radio transmitters and had to spend hours studying the mechanics of the machinery and trying techniques that often failed. When his transmitter finally broadcast a scratchy musical piece in April 1922, Nate Fullmer was so excited he ran four blocks to a friend's electrical shop to find out if the sounds could be heard on radio there. That evening he sent a telegram to Elias Woodruff in the East to tell him that the transmitter was working. On May 6 prominent LDS church and civic leaders were invited to the rooftop of the Deseret News Building to be present at the first official broadcast of KZN.

At 8 P.M. Fullmer opened the program with a brief greeting to the radio world. Heber J. Grant was next on the program. The Mormon president recited a scripture and offered a religious message to listeners. His wife then commented on the momentous occasion, saying: "I think this is one of the most wonderful experiences of our lives. I am glad that I live in an age when every day—almost every hour, brings us some new invention. I would not be surprised if we were

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talking to the planets before many years." Mayor Clawson also spoke, congratulating the *Deseret News* for introducing radio to Utah.

The half-hour program went smoothly enough, except for a moment when President Grant, forgetting that he was on the air, said, "Turn off the heat." Curious listeners wrote to inquire what the church leader had meant. They were amused to learn that he was simply too hot because an electric heater had been placed on the roof to ward off the evening chill and had done the job rather too well.

With practice and experience KZN programs became more professional than that first broadcast in May 1922. After several months the original evening broadcast time of 8:00-8:30 P.M. was enlarged to include more programs and coverage. Musical programs were broadcasted live from the LDS School of Music. Beginning in July 1923 dance music was aired from the Hotel Utah Roof Garden and the Owen Sweetin Band from the dance pavilion at Saltair. The music was transmitted from a telephone line in the dance hall to the broadcast room of KZN. The Peter Rabbit Club offered songs, stories, and birthday greetings to children. In the early 1930s comedy teams such as Parley Bair and Francis Urmy and The Bates Boys were popular radio entertainers. On July 15, 1929, the first Tabernacle Choir broadcast was heard over NBC. The national coverage quickly increased the reputation and popularity of the choir nationwide.

Though most programs went smoothly, the pioneer station still made embarrassing mistakes. One of most obvious came during the World Series in 1930. The General Conference of the Mormon church was held at the same time es one of the Series games. At 11:30 A.M. Heber J. Grant stood before thousands in the Salt Lake Tabernacle to give his conference address. In the middle of his speech, sounds of the World Series game were heard through the speakers in the building. Apparently, someone at the radio station had hit the wrong switch and reversed the broadcasts. The audience sat in silenee for an agonizing eight minutes as they listened to an excited sportscaster describe the action. Meanwhile, Presiding Bishop Sylvester Q. Cannon ran across the street to the KSL studio in the Union Pacific Building to see what had happened. The problem was quickly solved, and everyone, including Heber J. Grant, laughed at the faux pas.

After 1924 the station's call letters were changed to KSL under the new management of Earl J. Glade. Though the station changed locations and ownership over the years, the name has since remained the same. KSL and other early stations have followed current events in Utah and the nation since the 1920s. The uncertain investment in a Utah radio station in 1921 proved to be well worth the risk.

See Pearl S. Jacobsen, "Utah's First Radio Station," *Utah Historical Quarterly* 32 (1964); *KSL: Fifty Years of Broadcast Excellence* (Salt Lake City, 1972), pamphlet in USHS Library.

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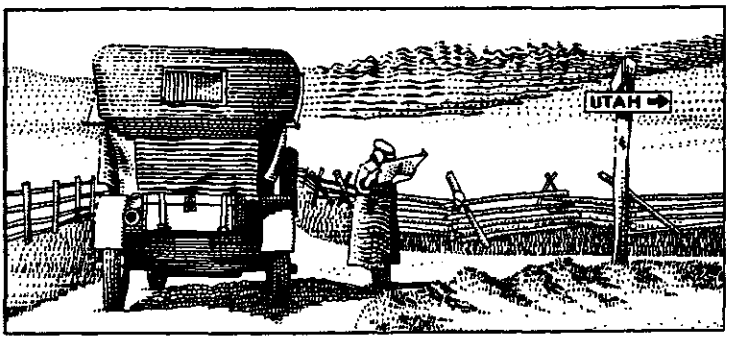

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Marie Ogden Led Spiritual Group in San Juan County

IN SEPTEMBER 1933 A BAND OF RELIGIOUS SETTLERS led by Marie Ogden chose Dry Valley, about fifteen miles north of Monticello, as the headquarters for their spiritual community. Shortly after arriving, Ogden purchased the county's only newspaper, the *San Juan Record*, which she continued publishing. The only change in its format was the addition of Ogden's column, "Our Corner," in which she declared her revelations on "metaphysical truths." These writings failed to rouse much excitement in southwestern Utah—at least not until April 4, 1935, when she included a new section called "The Rebirth of a Soul."

Ogden's original followers came mostly from around Boise, Idaho, where she had been lecturing on occult subjects prior to her move to Utah. But her occultism can be traced farther back than Boise. Following her husband's death in 1929, Ogden devoted her life to spiritual studies and for a time formed an alliance in New Jersey with another spiritualist, William Dudley Pelley. In 1909 he began issuing his own "religio-sociological" monthly called the *Philosopher* and over the years owned several newspapers that he used to spread his message. Ogden found that she disagreed with some of Pelley's emerging political leanings, and to prevent contamination of her followers she broke ties with him and removed her School of Truth from his organization.

By this time, Ogden was spiritually independent anyway; she had developed her own link to heaven. She claimed that her typewriter, through divine manipulation, received messages that told her God's will; it began directing her to seek out the spot where God's "kingdom" should be built. In the meantime, she toured the country, lecturing, spreading truth, and establishing reading societies and study groups. Eventually, messages from her typewriter informed her that Dry Valley in southeastern Utah was the axis of the earth and that she should locate her Home of Truth there. Upon arrival in Utah, Ogden, having learned something from Pelley, bought the local newspaper to use in disseminating her message.

Ogden's small band of believers followed her to the Beehive State's desert country and busied themselves in establishing God's kingdom. To qualify for membership in that kingdom colonists had to renounce all personal goods, become semi-vegetarians, and pledge obedience to the "word" that came from Marie's typewriter. The group of truth seekers lived communally and largely relied upon the Lord to provide daily sustenance. They built their kingdom in three groups of buildings, the innermost of which housed Ogden's "Home of Truth" where several times a day her typewriter came alive with revelations from heaven. According to the revealed "word," Marie's Inner Portal was the very axis of the earth where only those present when the terrible and imminent last days arrived would be spared.

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Generally, local Mormons could identify with aspects of Ogden's organization, and most just looked on curiously. Then on February 11, 1935, one of the colonists, Edith Peshak, died of cancer. Peshak had joined the Home of Truth after Ogden promised a cure for her sickness, but the leader's spiritual therapeutics proved ineffective. Ogden asserted, however, that the stricken believer was simply in a state of purification and would soon return to life. Ogden received messages from the dead woman, and three times daily helpers washed Peshak's body in a salt solution. Ogden herself spread news of the metaphysical truths behind her actions, publishing them in the *Record* under the heading "Rebirth of a Soul." Needless to say, rumors quickly spread throughout Monticello and into neighboring communities.

Eventually, Sheriff Lawrence S. Palmer ordered a forcible investigation for sanitary purposes. The county attorney, a doctor, and a nurse were all allowed to view the corpse. The doctor found Peshak's body to be in a perfect state of preservation, leaving the attorney no legal grounds to force its burial. In the ensuing two years the rumors subsided, but many of Ogden's original thirty colonists apostatized. Only a dozen or so were left in February 1937 when Ogden again drew attention to her community by announcing once more that Peshak would soon return to life.

Authorities revived the case and demanded a death certificate be signed. Ogden refused, insisting that Peshak was not dead. Officers searched the Home of Truth but failed to find the body. Finally, Tommy Robertson, a former follower of Ogden came forward. He declared that two months after the original investigation Ogden had ordered him to wrap the body in two sheets and a thin mattress and carry it to a dry wash nearby. Ogden had supervised as Robertson built a pyre of wood and laid the mummy upon it. He soaked the whole mass with oil and lit it on fire. His testimony ended the investigation and nearly ended Marie Ogden's Home of Truth. Following this debacle only a handful of members persisted in the commune, feebly continuing to build the kingdom.

Decades later, the final curtain fell on this unusual religions drama when the contents of Marie Ogden's Inner Portal were sold at auction on October 1, 1977.

Sources: Wallace Stegner, *Mormon Country* (Lincoln: University of Nebraska Press, 1970), pp. 331-43; *San Juan Record*, April 4, 11, June 20, 1935; *Times Independent*, June 13, 20, 1935; Leo P. Ribuffo, *The Old Christian Right: The Protestant Far Right from the Great Depression to the Cold War* (Philadelphia: Temple University Press, 1983), pp. 26-27; auction broadside in USHS Library.

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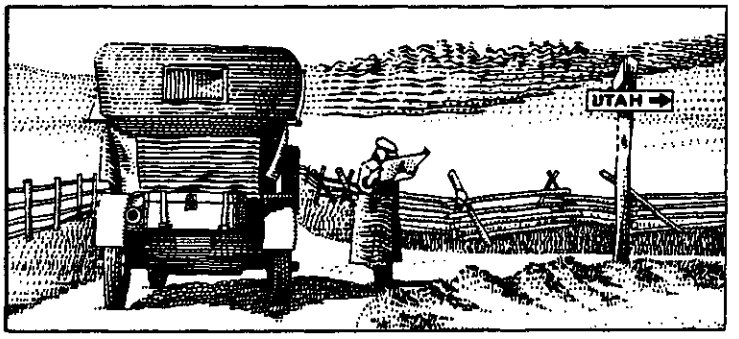

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When Cattle Came to Utah Could Rustlers Be Far Behind?

THE REAL START OF THE CATTLE INDUSTRY in present-day Utah came with the arrival of the Mormons in 1847. They brought with them livestock to be used for draft, dairy, and beef purposes. By 1860 the number of cattle in Utah Territory totaled more than 34,000. As the nineteenth century wore on others began to recognize the economic opportunities that Utah's rangelands and markets offered, and soon herds were driven into the territory from Kansas, Missouri, and Texas. Other, less law-abiding individuals also envisioned economic benefits from the influx of cattle into Utah, and soon pockets of organized cattle rustling dotted the land, giving an air of the Old West to Utah's past.

In 1860 Gov. Alfred Cumming, in an address to the territorial legislature, reported that the "northern part of the territory is infested by bands of cattle thieves who commit depredations upon the ranges and dispose of their plunder in the vicinity of the military reserves." These bands of thieves were not limited to northern Utah. A Kane County news item in 1882 reported that the southern part of the territory was also "overrun with cattle and horse thieves." In 1883 ranchers in that area united to form the Southern Utah Stock Protective Association to protect their holdings from "the raids of cattle thieves."

A similar group formed in 1874 in Washington County had little success in combating rustlers. Washington County ranchers believed that much of the rustling was conducted by a group of renegades living at Desert Spring, a stopover place for the stage that ran between Pioche, Nevada, and Utah settlements to the north. The leader of the group, Ben Tasker, was an elusive criminal who had been arrested several times but was always released for lack of evidence. Frequently, the large corrals next to Tasker's place were found filled with cattle carrying the brands of settlers in Washington County. When questioned, Tasker always claimed he was only renting his corrals to the drivers of the stock and took no interest in the brands on the animals. Nevertheless, he always pleasantly assured any stockmen or law officers, if they could prove ownership of any animal he would return it with regret that it had been found in his corrals.

The stock in Tasker's corrals seldom remained there longer than a day. Some were killed and the meat taken to mining camps where no one cared whether the person selling the beef was the legal owner or not. As for the majority of the cattle, local residents believed that Tasker and his men simply altered the brands and then shipped the animals to distant markets.

In the absence of brand inspectors, possession went a long way in proving ownership. Tasker continued his nefarious activities until he was arrested for the murder of a man killed near

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his corrals. He was taken to Beaver for trial but managed to escape and according to rumor fled into Arizona. With Tasker gone, cattle thefts in southwestern Utah declined dramatically, but rustling continued to plague other parts of the territory.

In 1886 the territorial legislature finally responded to the dramatic rise of cattle thefts during the late 1870s and early 1880s by passing its most far-reaching branding and herding act to that date. It made the theft or purchase of stolen animals a felony punishable by up to ten years imprisonment and a fine of up to $5,000. It also required herdsmen to frequently examine their herds and drive out animals not their own. The new law further stipulated that a bill of sale be written to transfer ownership of any animal, living or slaughtered, and that brand inspectors issue certificates for all cattle shipped by railroad at night. The law also authorized county courts to appoint and pay for detectives to investigate any reported violations of stock laws. It is difficult to determine how effective this new law was, but it clearly did not entirely end rustling, which persisted in Utah well into the twentieth century.

Sources: Levi S. Peterson "The Development of Utah Livestock Law, 1848-1896," Utah *Historical Quarterly* 32 (1964): 198-216; Don D. Walker, "The Cattle Industry of Utah, 1850-1900: An Historical Profile," *Utah Historical Quarterly* 32 (1964): 182-97; Newell R. Frei, "History of Pioneering on Shoal Creek" (Master's thesis, Brigham Young University, 1932), pp. 73-76.

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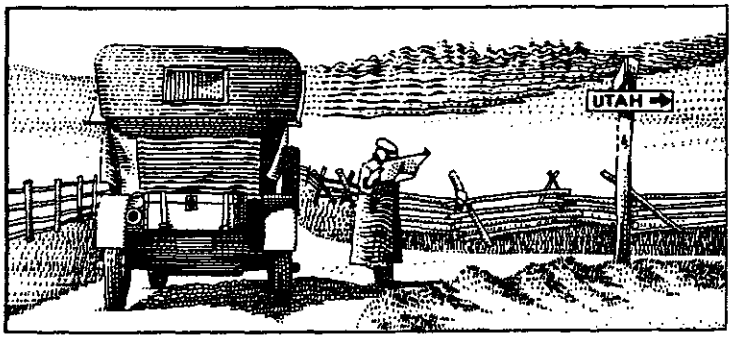

THE HISTORY BLAZER

NEWS OF UTAH'S PAST FROM THE

Utah State Historical Society

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Sir Arthur Conan Doyle Brought Spiritualist Message to Utah

IN 1923 THE CREATOR OF SHERLOCK HOLMES and Dr. Watson was accorded a warm welcome in Salt Lake City. Sir Arthur Conan Doyle, whose literary creations were read and admired around the world, came to Utah in May of that year on a worldwide lecture tour. He did not come to discuss deadly speckled bands, sinister doctors, or murderous spectral hounds, however; his business was of an otherworldly nature.

For decades Conan Doyle had been a convinced spiritualist. He was certain that spirits of the dead lived on, that evidence of them could be seen, heard, and felt, and that the living could communicate with the dead through mediums. The famous author—who had lost his mother and a young son—maintained that he could contact them in the afterworld. These beliefs had won him ridicule and contempt in Britain; he was denied a peerage, and the press considered him a simpleton or a madman.

Conan Doyle had reason to be uncertain about his reception in Salt Lake City as well. In his first Sherlock Holmes mystery 35 years earlier, *A Study in Scarlet*, he had drawn on anti-Mormon literature to create a portrait of secretive Danite murderers in the Utah desert. Although he later claimed that his visit to Utah had convinced him of the Mormons' general integrity, he remained certain that he had been correct in his portrayal of blood atonement. In his works on spiritualism, including *The New Revelation* (1917) and *The Vital Message* (1919), he referred to Joseph Smith as a medium who had misread his message. The Mormon leadership had decades before condemned spiritualism as a tool of Satan.

Upon arrival in Utah on May 11, 1923, the author discovered that his fears were groundless. An old classmate from the University of Edinburgh, Dr. D. Moore Lindsay, was there to greet him at the Denver & Rio Grande Western terminal. Conan Doyle's address on the night of May 12 filled the Salt Lake Tabernacle—which the Mormon leadership had readily agreed to make available—with a crowd of five thousand. The author's celebrity had helped to allay any misgivings that Utahns might have had about his anti-Mormonism.

Another factor may have contributed to the interest in his address. Historian Ronald W. Walker noted the strong spiritualist bent of the Godbeite or New Movement schism in Mormonism that began in the late 1860s and suggested that spiritualism may have held a strong appeal for many Mormons. Whatever the reason, Conan Doyle enjoyed a full house. Tall (almost six feet, four inches) and a portly 240 pounds with an impressive mustache, he cut an imposing and confident figure at the lectern as he informed his audience about spiritualism while showing "spirit photographs" of the "ectoplasm" left behind by the departed. The *Salt Lake Tribune* noted

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that ". . . these pictures, impressive as they were, were not less convincing than the self-evident sincerity and earnestness of the lecturer himself, who sought by logic, patent facts and plain deduction [a favorite Holmes device] to make clear to his auditors that his message was one of cheer and uplift, calculated to inspire and help."

Conan Doyle and his wife were the guests of honor at a luncheon the next day at the Alta Club. The relief at his positive reception is clearly evident in the author's remarks: "We are profoundly grateful for the tolerance and cordiality with which we have been received. Frankly I did not expect so much breadth of view here—I did not expect to be allowed to speak in the Mormon Tabernacle." He left later that day for another lecture in Los Angeles.

Althongh Conan Doyle would have much preferred to be remembered for his "serious" literature and his spiritualist teachings, he gained a sort of immortality for himself by creating the mystery-solving Holmes.

Sources: *Salt Lake Tribune*, May 12, 13, 1923; Michael W. Homer, "'Recent Psychic Evidence': The Visit of Sir Arthur Conan Doyle to Utah in 1923," *Utah Historical Quarterly* 52 (summer 1984); Ronald W. Walker, "When the Spirits Did Abound: Nineteenth-century Utah's Encounter with Free-thought Radicalism," *Utah Historical Quarterly* 50 (Fall 1982).

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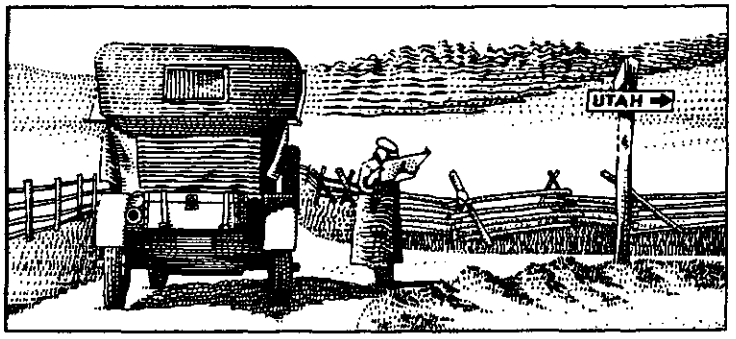

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Layton-born Spencer Adams Joined the Major Leagues in 1923

In 1923 a young infielder for the Seattle baseball club of the Pacific Coast League impressed a Pittsburgh Pirates scout with his slick fielding and strong bat. Toward the end of the season the parent ball club promoted Spencer D. "Sparky" Adams to the majors, and he played 25 games in the Pirate infield. He had become the first known Utah native to play major league baseball.

Adams was born in Layton on June 21, 1898. A three-sport star in high school, he played running back for the football team, guard for the basketball team, and shortstop or second base for the baseball team. After brief service in the Army and some courses at the University of Utah, he played professional baseball with the Tremonton club in the Northern Utah League during the 1921 and 1922 seasons. He lit up the league in 1922, batting .432, and Spalding's Official Baseball Guide called him "the sensation of the circuit in the hitting department."

Adams's success in Utah led him to Seattle and his discovery by the Pirates. He learned, however, that staying in the major leagues was as hard as making it the first time, for he found himself back in the PCL in 1924. The next season he caught on with the defending World Series champion Washington Senators, who made it to the Series again. Adams played in the late innings of two Series games, going 0 for 1 in his only at-bat as a pinch hitter in the ninth inning of game five. The Senators lost the Series in seven games.

The next season Adams found himself with the powerful New York Yankees of Babe Ruth and Lou Gehrig. Again his team made it to the championship, but again he was on the losing end of a seven-game World Series; he played in two games as a defensive replacement but recorded no at-bats.

In 1927 Adams achieved his best season, hitting .273 for the St. Louis Browns. Again he struggled to stay with the parent club and wound up back in the minor leagues, playing in Milwaukee, Kansas City, and Mobile. Hard times in 1929 caused clubs to cut back their rosters, and Adams never made it back to the "show."

His lifetime statistics show a respectable .256 average over 180 games, playing at second, short, and third. Although he was considered to have decent power in the minors, he never hit a major-league home run. Adams was always proud that he had played with some of the immortals. He fondly recalled rooming with "the Iron Horse," Yankee great Lou Gehrig; and Babe Ruth remembered Adams as "the best poker player in the American League" after Adams sat in for him in a game and won $300. Adams also had the not uncommon distinction of running afoul of the

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notorious Ty Cobb. The Georgia Peach once slashed him with his spikes while sliding into second (leaving life-long scars), and the two men set off a bench-clearing brawl. Cobb snarled at Adams: "The base path is mine. If you're in the way, I'll kill you."

Adams returned to his home town after his baseball career ended—working at Hill Air Force Base as a millwright and fireman—and died in Layton in 1970. A state-by-state breakdown by *Baseball Digest* in 1957 called Adams Utah's best hitter in professional baseball history, and he is recognized in the Utah Sports Hall of Fame.

See *Deseret News*, November 26, 1970; James L. Ison, *Mormons in the Major Leagues* (Cincinnati: Action Sports, 1991).

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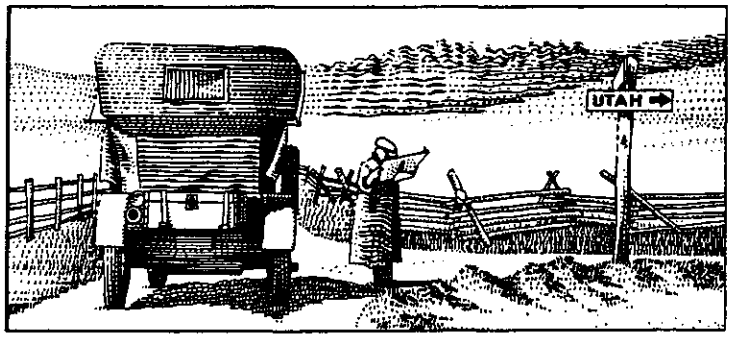

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"Poisonous Beavers" Made Trappers Sick in Northern Utah

AFTER SEVERAL UNFORGETTABLE OUTBREAKS OF SICKNESS, rumors spread among the Rocky Mountain fur trappers that the Malad River Valley in northern Utah contained poisonous beavers. Alexander Ross of the Hudson's Bay Company was one of the first to record the effects of eating the contaminated beavers. In 1824 he and a party of trappers camped along the banks of the Big Wood River in northern Utah. On their first night in camp the party dined on several beavers that had been caught during the day. Two hours later the 35 men who had eaten the beaver flesh were suddenly overcome with terrible stomach pains. Ross, apparently untouched by the disease, recorded the noticeable symptoms of his fellow trappers: "The sufferers were almost speechless and motionless, having scarcely the power to stir, yet suffering great pain, which caused them to froth at the mouth." Fortunately, the pains lasted only a few hours. Upon recovery the men unanimously agreed that the source of the sickness was in the beaver meat they had eaten earlier. Some noted that the meat was softer, sweeter, and whiter than usual. They suspected that the beavers had been contaminated by some poisonous root or plant that grew in the area. Before leaving the camp, Ross named the stream from which the beavers were taken *La Riviere aux Maladie* or "sickly river." The name spread to other trapping communities as a warning of the dangers of eating beavers in the area.

Despite the rumors, trappers continued to eat contaminated beavers along the Malad River. During an expedition in 1826 Peter Skene Ogden's party avoided eating beavers at the rumored site of the previous outbreak. When Ogden camped at the banks of the Raft River on May 9, however, he assumed that the beavers there were healthy. The party eagerly ate them. By the next morning half the camp was ill.

Warren Ferris reported an outbreak of the beaver-related illness among his party in 1830. Though they were well aware of the dangers of eating beavers in the area, several hungry trappers were willing to take the risk when they reached the banks of the Malad River. It was not long before those who had eaten the beavers suffered a violent cramp in the muscles of the neck, severe shooting pains, and nervous contortions of the face.

Little is certain about the actual cause of the beaver contamination in the Malad River Valley, but both the fur trappers and contemporary writers have tried to explain the sudden outbreaks of sickness. Alexander Ross speculated that the beavers of the Malad River Valley ate poisonous plants and roots, since wood was not plentiful in the area. Ogden's group further defined the plant eaten by the beavers as hemlock. That speculation may have been correct. According to one researcher, the Malad River region of northern Utah and southern Idaho

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historically contained several poisonous plants, including water hemlock and fool's parsley. The consumption of these plants normally causes nausea, nerve and muscle disfunction, and severe stomach pains. It is possible that the infamous beavers of the Malad River were able to eat the poisonous plants without suffering death or pain because they had developed a resistance to them through selective breeding. When the fur trappers ate the beaver flesh, however, they ingested a small amount of the poisons and thus became sick for several hours.

Despite these speculations, the reason for the sickness associated with eating beaver meat remains a mystery. Nevertheless, the sudden illnesses reported by several fur trapper communities in the early nineteenth century marked the territory with a name and identity as the "sick river valley" that has continued to the present day.

See R. Wharton Gaul, "The Poisonous Beaver of Sick River," *Utah Historical Quarterly* 30 (1962); Warren A. Ferris, *Life in the Rocky Mountains, 1830-1835* (Salt Lake City, 1940).

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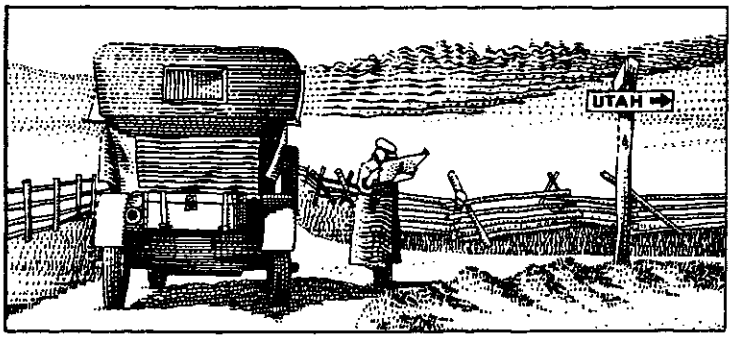

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The Salt Lake Valley Smelter War

AMERICANS TEND TO BELIEVE THAT POLLUTION is a relatively recent phenomenon and that concern about the problem only began to surface in the 1960s. In the first decade of the 20th century, however, farmers in the Salt Lake Valley united to fight against industrial pollution. Although they won the short-term battle, the larger war to save their agricultural way of life was doomed by the forces of population growth and urban expansion.

The counties along the Wasatch Front have long boasted Utah's strongest and most diverse economies. Agriculture had been their mainstay in the territorial period, and these same areas became the industrial and population centers of Utah as well. Wasatch Front farmers proved highly adaptive. Realizing the potential of improved transportation and market access, they diversified, growing sugar beets, truck vegetables, and grains and adding orchards and dairy cattle to their operations. An early example of their adaptation to industry was the beet sugar business; farmers began to feed their cattle on beet pulp left over from the sugar extraction process.

Utah's industrial development began to pose dangers for agriculture, though. In 1901 a mysterious illness affecting cattle in Layton was diagnosed as lead poisoning. It seems that the boxcars that hauled the beet pulp to feed these cattle had earlier carried ores containing a dangerous lead content to local smelters.

The smelting and refining business boomed in the Salt Lake Valley in the 1890s and early 1900s, processing ores from the nearby mines. The first copper reduction smelter, the Highland Boy, was built in Murray in 1899. More smelters followed at Midvale, Bingham Junction, and elsewhere. Most Utahns welcomed the smelting industry; it provided hundreds of jobs and contributed to the strength and diversity of the new state's economy.

Salt Lake Valley farmers, however, soon regarded the smelting industry as a menace. In the summer of 1903 strong winds and rain spread "smelter smut" across the valley, blighting crops wherever the smoke touched ground. The problem was sulfur dioxide fumes in the smoke; when the fumes mixed with water, they created deadly sulfuric acid. The farmers demanded an investigation, and authorities turned to Professor John A. Widtsoe at the Utah State Agricultural College in Logan.

Widtsoe's stated his findings carefully: He expressed concern that farmers were blaming all of their problems on airborne pollutants, while other factors contributed to the crop failures. He had determined, however, that the sulfur dioxide problem was real, particularly in areas that received direct smoke contact. The farmers demanded a complete and immediate stop to the

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pollution; when smelting company officials asked for time to study and mitigate the problem, arbitration efforts broke down. The farmers took their grievances to federal court.

A number of cases were filed, but the one with the greatest impact was *James Godfrey et al.* v. *American Smelting and Refining Company et al.* Taking a leaf from labor organizers, the farmers had united behind this case involving 419 farmers and five different smelters. Federal Judge John A. Marshall ruled for the farmers, granting an injunction requiring that the smelters process ore with no more than 10 percent sulfur content. Smelters failing or refusing to meet that standard would be permanently enjoined from operation. All but one company chose to close or move their operations. American Smelting and Refining paid the farmers $60,000 compensation to allow its continued operation.

While farmers celebrated their victory, others in the community were incensed. The smelting business had provided many jobs, and now many Salt Lake Valley residents were unemployed. In the ensuing decades farmers would realize that they were losing ground in the long run. Utah's rapidly growing population filled the Wasatch Front communities and turned farmland into housing developments. Simultaneously, a variety of industries moved into former farm areas as well.

Sources: Leonard J. Arrington and Thomas G. Alexander, *A Dependent Commonwealth: Utah's Economy from Statehood to the Great Depression*, edited and with an introduction by Dean L. May (Provo: Brigham Young University Press, 1974); John E. Lamborn and Charles S. Peterson, "The Substance of the Land: Agriculture vs. Industry in the Smelter Cases of 1904 and 1906," *Utah Historical Quarterly* 53 (Fall 1985): 308-25.

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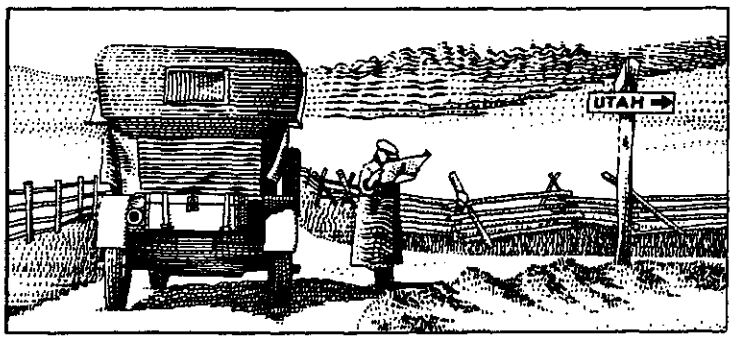

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Rocks That Burned Led to Oil Discoveries in Southwestern Utah

SHORTLY AFTER THE TURN OF THE CENTURY THE SMALL Nevada mining town of Tonopah had only a primitive culinary water system. Farmers with livestock often had to search out their own sources of water for their animals. Many relied upon the runoff from the mines to meet this need. While Walter Spencer was working as foreman of the Rescue Consolidated Mine in Tonopah one such farmer, a Mr. Tucker, was a regular visitor at the mine and on one occasion told Spencer a peculiar story about a cabin he had built. There was nothing unusual about the structure, according to Tucker, other than the fireplace he had made out of "some dark looking rock." When Tucker lit the first fire in that fireplace something strange happened: the dark rock began burning right along with the wood and ultimately the entire cabin burst into flames. After considerable coaxing, Tucker told Spencer where he had found the dark flammable rock; it was near the small southwestern Utah town of Virgin City in Washington County. Soon oil men and drilling equipment invaded the sleepy little Mormon village and for a time startled it awake.

In 1907, after ordering geological research in the area, Spencer and other interested parties sent Elwood I. Hastings, an experienced eastern driller, to Virgin. Hastings recommended drilling, and soon Tonopah businessmen joined other investors to organize an oil company. They chose a spot almost two miles northeast of Virgin City to sink their first well. They struck oil at 480 feet, installed a pump, and the well began producing about 15 barrels a day.

James Jepson, a Virgin City resident, recalled the "great excitement" the oil boom caused. It brought "an influx of all kinds of people. There were four saloons and two houses, or rather tents, of ill-fame." The loose morals and general rowdiness of the new residents did not sit well with the conservative Mormons who had settled the area and lived in Virgin City quite peacefully before oil was discovered. Townsfolk soon banded together to elect a justice of the peace in hope of restoring order. Many residents asked Jepson to run, but he hesitated: "I naturally shun making enemies," he said, "[so] I refused my name for election." The man chosen proved no match for the task and quickly resigned. The Mormon bishop at Virgin City then came to Jepson and requested that he take the position of justice of the peace "with the understanding it was a call from the Priesthood." Persuaded by his devotion to religious authority, Jepson accepted this time.

His first item of business as peace officer involved a local saloonkeeper named Fee. Shortly after Jepson took office Mr. Fee's business license expired, and he applied to the county for renewal. Sometime earlier, according to Jepson, Fee had "committed a crime so nefarious that there were no words in the English language strong enough to express it"; the "respectable citizens

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of the town, Mormon and non-Mormon," wanted Fee to leave town. Based on Jepson's recommendation, the county commissioners voted to deny Fee's renewal application. Jepson then formed a group of about forty men into a "vigilance committee," went to Fee's saloon, and asked him to leave Virgin City within the week. Fee threatened to get a lawyer, but when the appointed deadline arrived Fee had already left town.

This excitement aside, oil men continued to drill wells in the area, eventually sinking nearly fifteen different holes, most of which were failures with little or no oil or gas. Three wells did produce—by some estimates as high as 36 barrels a day—but the financial panic of 1907 limited capital for further exploration and the boom proved short-lived.

In 1918 investors started pumping the three productive wells again and even built a small local refinery. A fourth well was soon added, and in September 1920 production from the Virgin Dome totaled 20 barrels a day. The refinery handled about 800 gallons of dark brown crude per eight-hour shift, and the gasoline and kerosene it produced found a ready local market.

From 1920 to 1932 various companies dreamed of striking it rich in the area and continued drilling in Washington County. In 1924 the Gustaveson Oil Company erected a large refinery to handle the crude from the six wells it had in operation near Virgin that were producing nearly 300 barrels per day. Even as late as 1929 a variety of investors held high hopes for oil production in Washington County; but output never quite met expectations, and with the onset of the Great Depression drilling slowed dramatically. Following World War II investors revived interest in Utah's oil and gas possibilities, but output at the Virgin field remained small. Despite its colorful history, the area has been deemed an insignificant part of Utah's oil industry.

Sources: Hazel Bradshaw, ed., *Under Dixie Sun* (Panguitch, 1950), pp. 278-79; Harvey Bassler and J. B. Reeside, Jr., "Oil Prospects in Washington County, Utah," in *United States Geological Survey Bulletin 726, Contributions to Economic Geology* (Washington, D.C.: GPO, 1922), pp. 93-97; James Jepson, Jr., *Memories and Experiences of James Jepson, Jr.*, ed. Eta Holdaway Spendlove, (n.p., 1944), pp. 23-24; *Washingtah County News*, January 31, 1929; "Big Stills Shipped to 'Dixie' to be Used in Refining Utah's First Oil Output," *Salt Lake Tribune*, June 25, 1924; Osmond L. Harline, "Utah's Black Gold: The Petroleum Industry," *Utah Historical Quarterly* 31 (1963): 291-311.

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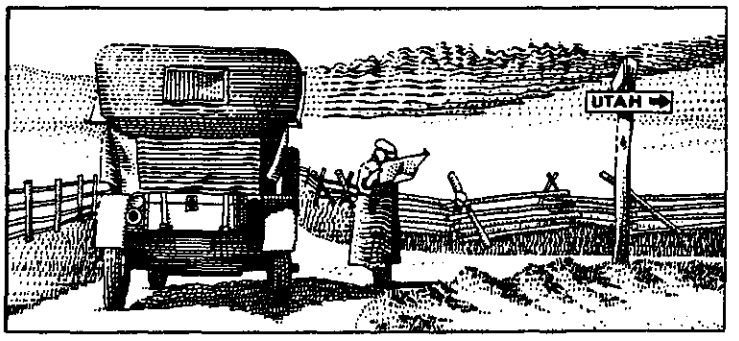

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Snowslides Devastated Northern Utah in 1875

TO THE EARLY MORMON SETTLERS NORTHERN UTAH was one of the coldest places on earth. Bishop Hammond of Huntsville, a former whaler in the Arctic regions, reported in the *Deseret News* on February 6, 1883, that the weather in Huntsville, Utah, was more severe than he had ever experienced in the regions of "eternal ice and snow." His statement only confirmed what northern Utahns had been complaining about all along. Freezing winds, heavy snows, and chilling temperatures made life difficult, if not unbearable, during the winter months.

Of course, some winters were worse than others. In 1862 an enormous snowstorm hit Ogden Valley. According to local accounts, George Marsh Bronson went outside to feed his sheep on the morning after the storm. To his surprise, not one sheep could be seen! Taking a closer look, he discovered that the herd had been buried in the snow and had managed to stay alive by breathing through small air holes in the snow. After an entire day of digging, he recovered all the sheep.

The winter of 1875 may have been one of the worst ever. Following a storm in March temperatures in northern Utah reached as low as 55 degrees below zero. Children received frostbite by walking only short distances to school. In some areas snow reached a level of five feet. Some people were homebound for months.

High levels of snowfall increased the danger of slides. Snowslides in January 1875, as recorded by LDS historian Andrew Jenson, took many lives in the Wasatch Front canyons, including two separate slides in Little Cottonwood Canyon that killed a total of ten, one in Big Cottonwood Canyon that killed five, and a Utah County snowslide that killed one. The loss of life continued throughout the winter. On March 3 a slide in Little Cottonwood Canyon killed W. G. Thomas. On March 12 a tragic snowslide hit the small town of Liberty, Weber County. James Burt was leaving for work at 8 o'clock that morning when he turned to see his home, wife, and four children carried away by the slide. When the house finally stopped nearly four blocks away, neighbors rushed to the scene to rescue the family. All were saved except the little girl. She had evidently fallen from her high chair when the slide hit the house and died instantly. This snowslide took everything in its path. David E. Chard, interviewed at the age of 94, said that a haystack had been swept away with the slide and, a day later, he saw "an old cow sitting on top of the stack, munching hay."

In addition to the Liberty tragedy, other snowslides in March 1875 caused destruction throughout northern Utah. On March 18 a slide in Dry Canyon near Providence, Cache County, killed a boy. Ezra J. Clark and his sons Justus and John were cutting trees to make railroad ties

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when a sudden gust of wind caused a snowslide. Ezra grabbed a tree branch and told Justus to climb on. When he did so the tree snapped and sent the boy into the rushing snow. He was found dead an hour later.

A snowslide in Green Canyon east of Paradise, Cache County, on March 17 carried James Smith a half a mile. When the movement finally stopped, Smith found himself on the verge of a cliff 40 feet high. He watched as snow tumbled over the edge. Luckily, he managed to escape and returned home.

The winter of 1875 was only one of many chilling winters that northern Utah has experienced over the years. But its effect left lasting memories for those caught in the middle of nature's path. An article in the *Ogden Junction* on March 13, 1875, describes the general feeling about the weather that year: "Just as we thought winter was gone for good and all, now comes another blinding snow storm that covers all things with a thick white sheet and fills the air with gloom." Spring must have been especially welcome to northern Utah settlers in 1875.

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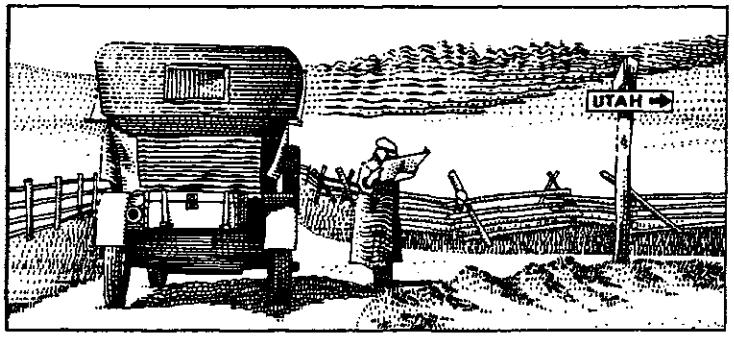

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Fort Cameron Filled Many Roles in Beaver City History

THE BLACK HAWK WAR (1865-68) CONSTITUTED PERHAPS THE WORST Indian-white conflict in Utah Territory. Attacks on central and southern Utah settlements cost at least 70 lives, considerable property damage, and an estimated $1,121,037 for military services. In an effort to respond more rapidly to possible future uprisings, government officials began agitating for a military build-up closer to the source of the problem in the remote southern portion of the territory. As a result, in 1872 the federal government authorized the construction of Fort Cameron at Beaver City. Although the fort lasted only eleven years and proved insignificant militarily, the facility went on to enjoy a unique history and fill a variety of roles for Beaver City residents.

In 1867 the House Committee on Territories first investigated the need for a military build-up in Utah Territory "to protect the people against Indian hostilities and other outrages." Later, in 1872, Cyrus M. Hawley, an associate justice of the Utah Supreme Court, and George L. Wood, the territorial governor, sent letters to Washington recommending a new fort be established and suggested Beaver City as ideal for its proximity to previous Indian uprisings. Hawley also believed that a military presence in southern Utah might help bring the perpetrators of the Mountain Meadows Massacre to justice by guaranteeing protection to previously reluctant witnesses. (John D. Lee was briefly incarcerated at Fort Cameron before his trial in the Beaver County Courthouse for his role in the massacre.) Soon thereafter Congress authorized $120,000 for construction of a military post near Beaver. In mid-1872 four companies of troops under Col. John D. Wilkens traveled from Salt Lake City to open the post. Wilkens chose a spot on the north side of the Beaver River about two miles east of town and began establishing a fort.

The installation was first called Post of Beaver but was changed in 1873 to Fort Cameron in honor of Col. James Cameron who had died leading his regiment of New York volunteers during the Civil War. The fort consisted of nineteen separate buildings largely constructed of black, basaltic lava stone quarried in the nearby mountains by local labor. The fort buildings—including officers' quarters, company barracks, guard house, bakery, laundry, commissary, and frame stable—were arranged in a rectangle surrounding a ten-acre parade ground planted with grass and trees. Soldiers also constructed a series of aqueducts to convey water to the fort.

Initially, some Beaver citizens resented the presence of troops near town. One woman complained that the soldiers were "intolerable drinkers of ardent spirits." But, moral issues aside, the fort proved an economic boon to the town. Fifteen Beaver women worked in the fort's laundry, and a local blacksmith and carpenter were also employed there. In addition, the large payroll at the post always translated into brisk business for local merchants and saloons. Once

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friendly relations between the soldiers and citizens became established the two groups began to enjoy various competitions, including baseball games and rifle matches. Capt. John M. Dunning organized a minstrel show that featured several talented soldiers and held its first performance in front of a local crowd in the basement of the LDS tabernacle. Some fifteen marriages between Fort Cameron soldiers and Beaver women occurred in succeeding years.

The need for a military presence in southern Utch proved unfounded, however; and other than occasional drills, target practice, and work in the barracks, the soldiers idled away their time. In 1880 southern Utah's isolation largely ended with completion of the Utah Southern Railroad line to Milford, making it possible to send troops from Salt Lake in a few hours and rendering Fort Cameron unnecessary. In May 1883 Secretary of War Robert Todd Lincoln ordered the fort's abandonment and the troops moved to Fort Douglas.

One month later two prominent Beaver City men, John R. Murdoch and Philo T. Farnsworth, paid $5,800 for the fort with the hope of establishing an educational institution there. Then, in 1890, the legislature proposed purchasing the post for $25,000 to use as a branch of the state insane asylum. Those plans never materialized, but in 1897 the legislature again showed interest in the buildings—this time for a branch of the State Normal School. Again lawmakers failed to agree, and in 1898 the two Beaver City owners donated the fort to the Mormon church which dedicated it in September of that year as a branch of Brigham Young Academy. Later the Beaver facility was called Murdock Academy. At the outset the academy enrolled 200 students from southern Utah towns. Attendance continued to climb over the next several years; yet, even as an institution of learning, the old fort outlived its usefulness. As the state began building schools in remote areas of Utah, enrollment at Murdock Academy declined, and in 1922 the church closed the school.

Practically all the buildings were sold to individuals who razed them for salvage. One barracks remained in 1937 and was remodeled into a CCC camp center that housed 29 men. The CCC workers, in cooperation with the local chamber of commerce, cleared the ground where the military post once stood and constructed a new racetrack and fairgrounds. The city later added a golf course, finally finding a lasting purpose for the site of the old fort.

See *Salt Lake Herald*, April 26, 27, May 2, 1883, September 23, 1898; *Deseret News*, May 2, 1883, April 9, 1896, February 25, 1897; *Daily Enquirer*, February 20, 21, 1890; *Salt Lake Tribune*, June 1, 1924, July 17 1938; Thomas G. Alexander, "The Utah Military Frontier, 1872-1912: Forts Cameron, Thornburgh, and Duchesne," *Utah Historical Quarterly* 32 (1964).

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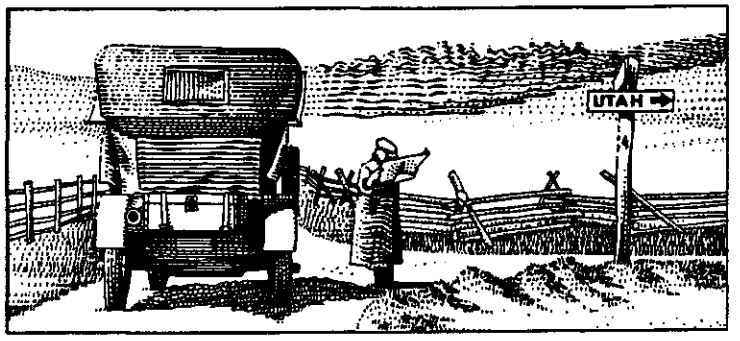

THE HISTORY BLAZER

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Virginia Tanner Was America's Outstanding Children's Dance Teacher

Even as a child Virginia Tanner loved the music and movement of dance but not the formal structure of ballet. Her father encouraged her to dance freestyle out on the lawn, wearing black bloomers made by her mother. Her freedom to explore a child's world of fantasy and movement was followed by serious training. The unique combination of freedom and discipline, plus an exceptional ability to communicate the joy of dance, made her the most celebrated teacher of children's dance of her time.

Virginia was born on April 25, 1915, in Salt Lake City to Henry S. and Clarice Thatcher Tanner. A graduate of West High School and the University of Utah, she also studied with famous dance teachers, including Doris Humphrey of the Humphrey-Weidman School of Dance in New York.

Virginia developed an interest in choreography and teaching early in her career. At West High she composed works that she and others performed. As a dance student in New York she taught some of Humphrey's classes when the Humphrey-Weidman company was touring. Like many young artists who traveled to New York, Virginia had to live on a limited budget—often as little as 25 cents a day for food, a sum that allowed her to buy a bowl of oatmeal, an apple, and two carrots, she later recalled.

During the 1940s Miss Virginia, as her students called her, directed the dance program at the McCune School of Music and Art in Salt Lake City. Then in 1949 she organized the Children's Dance Theatre (CDT) which became permanently affiliated with the University of Utah. The CDT presented its first formal concert at Kingsbury Hall on the U. campus. Watching this debut was Doris Humphrey who was so impressed that she secured invitations for the CDT to perform in the East. In 1953 the children danced at prestigious summer festivals in Massachusetts, Connecticut, and New York. Famous dancers and dance critics applauded the CDT, and Tanner and her students were featured in *Life*, *Newsweek*, and *Dance* magazines and on national TV.

Virginia conducted workshops and lectured extensively on children's dance, and her students presented exhibitions for teachers, other dance students, and the public. A highlight for the CDT came in 1962 when 35 students, ages 8 to 18, presented five concerts at the Seattle World's Fair. By the mid-1960s Tanner's program was drawing an annual enrollment of more than 600 students in 60 classes.

During her long association with the U., Virginia helped to form the Repertory Dance Theatre (RDT), a major modern dance company in Utah, and to secure grants from the Rockefeller Foundation for the U.'s dance department, the first ever awarded to a college dance program.

(more)

In 1970 the CDT performed for the White House Conference on Children in Washington, D.C. That same year Virginia also undertook a pilot program in children's dance for the National Endowment for the Arts; she presented four-week seminars in school districts in five states—Pennsylvania, Alabama, Ohio, Oregon, and California. An NEA official called her the nation's "outstanding children's dance teacher....she combines the techniques and training of the professional with a marvelous and rare understanding of how to teach and inspire children."

In 1950 Virginia had married Robert Bruce Bennett, and they had two children. Her husband actively supported her career throughout their marriage. Virginia died on May 20, 1979, following a long illness. Her work with children lives on in the Virginia Tanner Creative Dance Program at the U. which reaches hundreds of students from toddlers to teenagers.

See *Beehive History 17* and clipping files at the Utah State Historical Society Library.

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